

QUESTIONS:

1. *Who is the early church father the author lists as an example of Christ against culture?*
2. *Which twelfth-century theologian does the author cite as an example of Christ of culture?*
3. *Which early church father is listed as an example of Christ above culture?*
4. *Which sixteenth-century Reformer is provided as an example of Christ and culture in paradox?*
5. *What is one critique of Christ the Transformer of culture?*

ANSWERS:

1. Tertullian is listed as an example of Christ against culture.
2. Peter Abelard is cited as an example of Christ of culture.
3. Clement of Alexandria is listed as an example of Christ above culture.
4. Martin Luther is provided as an example of Christ and culture in paradox.
5. One criticism of Christ the Transformer of culture is that it forces non-believers to adhere to biblical ethics.

TERMS

1. **Christ against culture** - the belief that culture is wholly evil or beyond redemption and thus Christians must separate themselves from it, indiscriminately.
2. **Christ of culture** - the approach that Christian faith and culture are wholly compatible, and there is little to no dissonance between the two.
3. **Christ above culture** - the belief that culture is a God-given gift, yet simultaneously fallen and broken; thus, Christians must discern which aspects of culture are compatible with faith via divine revelation.

SUMMARY

In Chapter 9, Hollinger explores the question of Christ and culture, namely the interrelation between the two, and various stances on how to engage with society and culture as a Christian. In so doing, he uses H. Richard Niebuhr's seminal work, *Christ and Culture*, as a foundational base for exploring said issue. The five "types" contained within Niebuhr's work include: (1) Christ against culture, (2) Christ of culture, (3) Christ above culture, (4) Christ and culture in paradox, and (5) Christ transforming culture. Ultimately, the author finds all of the above approaches wanting, and instead offers the classic "in the world, but not of it" paradigm as a framework for engaging with culture, based on John 17:14-19.